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declared by Delitzsch to have originated among the Canaanites was none other than that known among the heathen of that time. Budde's little book then comes in for its share of treatment. Budde's outcry is said to be that of one whose well constructed critical theory of the Old Testament is in danger (p. 16). Winckler's investigations as well as those of Assyriologists in general are shaking the foundations of the Graf-Wellhausen hypothesis, and pointing ominously to the hitherto too subjective method of treating the Old Testament. The second part of the pamphlet discusses the old oriental world and its opponents. It is a reply to a pamphlet which Jeremias attributes to König, who rather roughly handles Winckler's *Die babylonische Kultur*. Jeremias is clear-headed, well-informed and vigorous, and maintains, as indicated in his closing paragraph, the exaltation of the spirit of the Old Testament far above Babylon and its revelations.

The close resemblance between the records of Genesis and the cuneiform inscriptions has inspired another treatment of the theme⁸ by one who is an enthusiast in cuneiform mysteries. The first ten pages are a recital of the resemblances of the two records. Then the author strikes out into a piece of technical linguistics or gymnastics that few readers or even scholars can or care to follow. After having gone step by step through these intricacies we are prepared to testify to the author's learning and genius, to his ability to marshal his material to reach certain ends. But his genius is so acute, that it often helps his argument along by innocent-looking assumptions, which soon become a link in his chain. His thesis that the biblical-creation story is a redaction of a Sumerian Theogony and Cosmogony (p. 70), is not proved by the facts he presents. Such personal innuendos as we find on pp. 28-31 should have no place in a scholarly work.

IRA M. PRICE.

RECENT LITERATURE IN CHURCH HISTORY.

General.

NOT long since a very intelligent professor in a large school said: "I suppose that not much is doing in church history at present." He was promptly assured that he was entirely mistaken. The historical method of study has awakened the liveliest interest in all departments of history. Many fundamental questions are up for reconsideration, and it looks as if nearly all history would have to be restated—in many

⁸ *The Creation Story of Genesis I: a Sumerian Theogony and Cosmogony*. By HUGO RADAU. Chicago: Open Court Publishing Co., 1902. 70 pages.

cases with extensive modifications. And so in church history there are all sorts of new productions, ranging from general works, written according to modern conceptions, to learned monographs resulting from exhaustive and critical studies of particular points or phases. The world is everywhere convinced that it cannot safely advance into the future without an accurate knowledge and a true interpretation of the past. The past must supply the ballast and give direction to the ship as it winds its way through the storms of the present into what we are sure will be the calmer seas of the future.

A few examples selected from here and there may suffice to show the truth of these statements. Let us take first of all some of the recent contributions to general church history. Among these should be mentioned the short, but excellent, general church history by Dr. Christian Geyer.¹ In 736 pages this book brings the history of the church from its beginning down to the rise of the Pietistic movement after the time of the Thirty Years' War. In the two former editions the work has already had a most favorable reception, but it now appears in a much improved and enlarged form. A distinct and very attractive feature of the work is that it combines science and art in such a way as to meet the needs of both the useful and the æsthetic. The illustrations, arranged in historical order, represent the best work of the leading architects, sculptors, and painters of the given periods. Among these we find the Atrium of old St. Peter's, St. Lorenzo outside the Walls at Rome, the Basilica of St. Paul's outside the Walls at Rome, San Clemente at Rome, the mosaic of the apse of the Church of St. Apollinaris at Ravenna, the early Gothic façade of Notre Dame in Paris, the portraits of Julius II. and Leo X. by Raphael, and the Madonna by Cimabué. These are specimens of what the reader will find distributed all through the book. The illustrations would surely aggregate more than six hundred, beginning with the rude work of the catacombs, and coming down through the successive steps of progress, decline, and revival, to our own times. There is lacking yet the fifth part to make the third edition complete. The work is peculiarly adapted to the needs of educated young people, and it will be sure to awaken and strengthen within them a new love for the church and its marvelous history. Moreover, there are few educated people in any line who would not find pleasure and profit in running through its pages, gathering its treas-

¹ *Kirchengeschichte für das evangelische Haus*. Von FRIEDRICH BAUM UND CHRISTIAN GEYER. Dritte Auflage. Mit 600 Textabbildungen und zahlreichen Beilagen. München: Beck, 1902. In 5 Lieferungen. M. 2.20 a part.

ures of thought, made clearer and more abiding through its numerous and well executed illustrations. Dr. Geyer is to be congratulated on having carried the work through to so successful an issue.

More condensed and organically connected is a small volume² of 319 pages in which Dr. Selden has charmingly told the story of the Christian centuries. As he says in his introduction, he does not mean this work as a church history, but rather as an account of the development of Christian civilization. There are many intelligent people who have a great variety of facts pertaining to Christianity, but these facts are all in confusion. Dr. Selden's purpose is to set these facts in order and impress upon their possessors the philosophy of the great movements of which they are organic parts.

The Ancient and Mediæval Church.

In *Early Christianity and Paganism*³ the reader will find a graphic account of the sufferings inflicted on Christians by pagans prior to Constantine. The one thing Dean Spence has constantly in mind is this fierce, brutal assault on the new faith and the patient, unresisting, triumphant endurance of its adherents. This specific task—the history of the early persecutions—is thoroughly well done. The material is drawn at first hand from the writings of the Fathers, the official reports of the Roman courts, and the “Acts of the Martyrs.” There is little disposition to examine these sources critically. There is usually a decided leaning toward the acceptance of their genuineness and authenticity. This vast mass of original material, some of it rather credulously received, is worked over into modern popular form. The style is somewhat diffuse, but is always lively and sometimes glowing. It was well worth the dean's while to undertake a vivid, impressive narrative of the attempt to destroy Christianity, and in the task he set himself he has made a decided success. The book ought to find its way to a large circle of readers. Under the title *Early Christianity and Paganism* the reader naturally looks for many things that are either entirely omitted or are mentioned only in a cursory way. Beyond the account of pagan oppression and Christian suffering and martyrdom the book has little value. There is a chapter devoted to the

² *The Story of the Christian Centuries.* By EDWARD GRIFFIN SELDEN. Chicago, New York, and Toronto: Revell, 1902. 319 pages. \$1.50, net.

³ *Early Christianity and Paganism:* A. D. 64 to the Peace of the Church in the Fourth Century. A Narration Mainly Based upon Contemporary Records and Remains. By H. DONALD M. SPENCE. New York: Dutton & Co.; London: Cassell, 1902. xv + 560 pages. \$4, net.

revival of paganism, but what paganism really is in its inner spirit and real import is not treated. The relations and reciprocal influences of these two religions which were struggling for the supremacy are not considered except in so far as they were exhibited in this outward antagonism. There is no discussion of the effect of pagan life, thought, and institutions on the character and form of the Christian Church. Christianity seems in the author's mind to have remained always the same. The Ebionite, Gnostic, Manichæan, Monarchian, and other heretical movements, the Montanist, Novatian, Donatist, and other reformatory movements, the neo-Platonic and other philosophical movements, and all the rest, seem to have in no wise affected the Catholic faith, and to be worthy of only a passing word of condemnation. To the author it appears plain enough that in numbers, wealth, education, and social standing the Christians made marked advance, but he seems oblivious to the fact that in life, doctrine, organization, and worship the church suffered a marked decline. The Christianity he is talking about at the beginning of his book is not the Christianity of his concluding chapters. The Christianity which began the conflict with the Roman empire was not the Christianity that gained the final victory. The marks of general deterioration in idea, life, and worship from its original simplicity and purity are seen in asceticism, the magical effects attributed to the sacraments, priestcraft, superstitious reverence for relics and holy places, absurd modes of Scripture interpretation, multiplication of church offices and festivals, a secularized clergy, and a worldly membership. It had become a Christianity so overlaid with false accretions that the apostles would scarcely have recognized it. All this seems to have made no impression on the mind of Dean Spence. As a discussion of the internal meaning and movement of the pagan and Christian systems and of their effect upon each other the book is valueless, but as a treatment of the much narrower theme of the outward, physical assault of paganism on Christian disciples and the Christian church it is of very great value, and as such we commend it heartily.

The first volume of Professor Kelly's⁴ work was noticed in this JOURNAL, July, 1902. This second volume is in several respects an improvement on the first. There is given more of the "necessary narrative" to make the ideas the author is dealing with intelligible. His main purpose is more apparent, his arrangement of material more

⁴ *A History of the Church of Christ.* By HERBERT KELLY. Vol. II (from 324 to 430 A. D.). New York: Longmans, Green & Co., 1902. xii + 341 pages. \$1.50.

orderly, and his language more easily understood. But the same misleading title remains, and, in parts, there is a lack of coherence and sequence which leads the reader to inquire whether in the author's own mind there was a connected line of thought. Part I he entitles "Arianism" and Part II "The Close of the Fourth Century." Part II treats of the place and influence of Ambrose, Jerome, Augustine, and Chrysostom, nearly a third of the entire book being devoted to Augustine, while Ambrose gets only seven pages. The chief value of this second volume lies in the author's clear and profound insight into the character and thought of the greatest of the Latin fathers.

Several years ago there was discovered in the city library of Orleans a Latin manuscript containing twenty tracts, which appeared to be abstracts of sermons. The discovery occasioned a lively discussion, in which a number of distinguished students of patristic literature took part. The result is the probable reference of the sermons to Novatian and to the middle of the third century. Jordan gives a summary of the discussion,⁵ an epitome of each sermon, and an extensive critical apparatus.

Students of early church history will find much to interest them in a little volume which is No. 8 of the publications of the Church History Seminar at Munich.⁶ It is a thorough working over of the materials of the first three centuries, and an exceedingly clear and vivid presentation of the conclusions reached. This combination of essential qualities makes a very interesting and valuable book. It is divided into two parts. The first deals with the attitude of Christians toward Roman public life: their legal position; their attitude toward the state, toward public employments, and toward military service. The second part treats of the attitude of Christians toward social life; toward heathen society—familiar intercourse, mixed marriages, heathen pleasures, and worldly employments such as labor, commerce, art. The author shows how everything was against the Christians at the beginning, but how they gradually made their way, overcame all opposition, and at last could say: "Have courage, I have overcome the world."

⁵ *Die Theologie der neuentdeckten Predigten Novatians: Eine dogmengeschichtliche Untersuchung.* Von HERMANN JORDAN. Leipzig: Deichert, 1902. x+224 pages. M. 4.50.

⁶ *Die Beteiligung der Christen am öffentlichen Leben in vorconstantinischer Zeit: Ein Beitrag zur ältesten Kirchengeschichte.* Von ANDREAS BIGELMAIR. München: Lentner, 1902. 340 pages. M. 8.

To be regarded with less favor, we think, is Heine's book.⁷ This book relates with glowing zeal the story of the conflict of the church with the emperor Julian, and its final complete victory. Many facts are given, but few readers will be able to follow the story to the end, because from the very beginning the author shows that he has no idea of Julian's very real side in the conflict. He is consequently unsympathetic and onesided. In our opinion the work has little scientific value.

Among the works covering more limited periods, and giving the results of special investigations we may find examples in such studies as that of Dr. Boehmer, who at the close of a long, critical, documentary examination⁸ feels obliged to entwine a few thorns into the laurel crown of Archbishop Lanfranc of Canterbury. For it appears that through the counterfeiting of documents he prepared the way for himself to the see of Canterbury, and having received the position put it above the archbishopric of York, and made the archbishop of Canterbury the chief ruler "of all the churches of the British island." Ten papal privileges, with several closely connected documents, make the basis for this investigation. They have long been known, and until recent times, have been looked upon as genuine, although some difficulties were discovered. In 1858 Hefele upon insufficient grounds sought to prove No. 1 false. In 1871 Stubbs declared the whole series to be highly questionable. Later critics declared certain ones to be false, and others to be suspicious. But the real solution was left for Dr. Boehmer. He begins with a statement of the problem. Then follow critical sections on the transmission of the ten privileges—the history of the ten privileges, etc. The evidence is cumulative that there has been a forger, and the question becomes ever more urgent: Who was the forger? It can hardly have been other than Lanfranc. It is not probable that he felt any remorse for his crime. "For," says Boehmer, "he did not, as his successor Anselm, belong to those pure, clear, truthful natures to whom a life with polluted soul is worse than death. He was a politician. Politicians always have a flexible conscience, and they not only act, but also their actions are to be judged according to the principle: the end justifies the means." (*Der Zweck heiligt das Mittel.*)

⁷ *Christus Victor! Kampf und Sieg der Kirche Jesu unter Kaiser Julian dem Apostaten.* Von DR. NIKOLAUS HEINE. Kempten: Kösel, 1902. xvi + 364 pages. M. 5.

⁸ *Die Fälschungen Erzbischof Lanfranks von Canterbury.* Von HEINRICH BOEHMER. Leipzig: Dieterich, 1902. vi + 175 pages. M. 4.

Modern Church History.

All readers of Professor Newman's first volume⁹ have waited with interest for his second and final volume. We are glad to assure them that they will not be disappointed. While the general conception remains the same, it is carried out more fully, a larger amount of material has been put in, there are more quotations from original sources, and the work as a whole is more complete. It contains 724 pages, and much of it is in finer type. Somewhat more attention is also devoted to philosophical, social, and political phases of development.

There are two general divisions. The first extends from the outbreak of the Protestant revolution to the Peace of Westphalia, 1517-1648. The second extends from 1648 to 1903 and is named "The Era of Modern Denominationalism." The first division contains 412 pages. It will thus be seen that the author allows himself space for a pretty extensive general treatment of this great period so interesting from all points of view. He properly regards Luther as the center of the mighty movement that first stirred the western world to its depths, and accordingly traces his career from his boyhood to the end of his life. He treats at length of the influences that made him. It was not accidental that this great leader should have been a Saxon, or a peasant, or that the Elector of Saxony should have been the political leader of the revolt. Luther was the child of his age. Among the strongest personal influences of his early life was that of Johann von Staupitz. This influence continued until after Luther was established at Wittenberg. Then their ways began to separate, and at last the pupil was openly denounced by the teacher. In 1516 Luther published the work of some mediæval mystic, called *German Theology*, and commended it most warmly. The influence of this work upon him was very great, and he became the standard-bearer of evangelical mysticism. The author seeks to estimate Luther at his true worth. He had a profoundly religious nature; he had experienced an overwhelming conviction of sin, and a realization of divine grace. This had come to him through the study of the Scriptures, the works of Augustine, and the German mystics. He had strong passions, an indomitable will, and an unwavering conviction that he was called of God to his specific work. Such a nature could stand no opposi-

⁹ *A Manual of Church History*. By ALBERT HENRY NEWMAN. Vol. II: "Modern Church History" (A. D. 1517-1903). Philadelphia: American Baptist Publication Society, 1903. xi+724 pages. \$1.50.

tion, and when opposed he often went to the greatest extremes. This, we believe, explains the demoralizing elements in Luther's life, to which Professor Newman has given great prominence. The admirers of the great reformer can never cease to regret that he ever uttered the numerous expressions quoted, and could well wish to have them forgotten. Yet we have to remember that these sentences are incidental rather than fundamental in this hero of the church at a critical time.

The author devotes about fifty pages to what he calls "The Anti-Pedobaptist Reformation," in which he goes quite fully and satisfactorily into the different types of Anabaptism. The Zwinglian, Calvinistic, and Anglican aspects of the movement are also discussed with that rare good judgment and fairness for which Professor Newman is so well known.

In the treatment of the era of "Modern Denominationalism" we have a very interesting discussion. The author takes into consideration all the causes, new and old, that have combined to make history since the Peace of Westphalia. In religion the most evident phenomenon has been the rise of denominationalism. Denominations are the outward expression of the spirit of liberty which will not endure any restrictions upon what it considers its rights. Professor Newman believes in denominations, although he would readily grant that denominationalism has gone farther than it would had all parties been charitable and wise. It is not probable that it will go farther, but rather that different branches of the same denomination will reunite. He answers the taunts of the Romanists by showing that they have never been harmonious among themselves. There are many influences today tending to bring the great Protestant denominations together. Such are the Evangelical Alliance, the Young People's Society of Christian Endeavor, the Young Men's Christian Association, the co-operation of denominations, and intermarriages.

Other features of this age are: missionary endeavor, practical philanthropy, scientific research, and the historical method of study.

We may add another little volume which comes in the series of the "Oxford Church Text Books."¹⁰ It is a book after the high-church man's own heart. Protestants will find most interest in the concluding chapter on "The Principles of the Reformation." The concluding sentences are:

¹⁰ *The Continental Reformation*. By B. J. KIDD. London: Rivington, 1902. 142 pages. 1s., net.

If the vast mass of Protestants have maintained their Bible intact and kept their hold on the cardinal truths of the Trinity and the incarnation, that is not the merit of their Protestantism. For the Bible, as for the faith, Christendom is indebted to the undivided church.

Choisy¹¹ writes of Geneva in the period immediately succeeding Calvin, to ascertain the practical working of Calvinism after it was deprived of the guiding hand of the great theologian and ruler and left to itself. In the papal system, when it was at its height, the church and the state were distinct, with the church supreme in authority. In the Lutheran system the two were distinct, with the state supreme in authority. In the Calvinistic system the two were intermingled and identified so that they could hardly be distinguished from each other. Hence Choisy cannot entitle his book "The State and the Church at Geneva," but is compelled to entitle it "The Christian Calvinist State at Geneva." There was no state distinguished clearly from the church, and no church distinguished clearly from the state. Yet there were several organizations chiefly concerned with secular affairs, and others chiefly concerned with ecclesiastical affairs, though one great function of the former was to enforce the rigid morality demanded by the latter. After the death of Calvin the supreme influence in this mixed government was wielded by Beza, a man of less ability, though he towered far above the majority. During this second stage of the history internal harmony was preserved, and all immorality and levity were suppressed with terrible severity, yet with a tendency to recognize the state as different from the church, and as supreme within its own proper limits, to tolerate the lighter moral laxities, and to restrict the influence of the pastors. The change was so gradual, however, that Geneva may be said to have been a holy city for a hundred years after Beza died. In the first half of his book Choisy limits himself to narrative, and shows us the Christian Calvinist state at work with reference to various cases of immorality. After this, he devotes eighty or ninety pages to a delineation of the characteristics of this singular government, deriving his conclusions from the facts previously recited. Then, in a closing division of more than a hundred pages, he considers those features of the Calvinistic theology which would naturally lead to the organization of such a state, if applied logically and remorselessly. This last is by far the most original and important part of the book. The historical facts were already fairly well known, but it has not before

¹¹ *L'État chrétien calviniste à Genève au temps de Théodore de Bèze*. Par EUGÈNE CHOISY. Genève: Eggimann, 1902. xi + 523 pages. F. 10.

been so clearly shown why Calvinism is adapted to produce them. The influence of Calvinism upon a society which adopts it heartily has never before been so well studied.

Not altogether dissimilar to the purpose of Choisy is that of Schnitzer,¹² though his method is wholly different. Florence, like Geneva, was once under the government of strict moral law, though but for a short time. The scholarly world in general has been obliged to judge concerning Savonarola, her reformer, from the reports of historians who may have been well or ill informed. In this book, Schnitzer has begun the publication of the sources, so that his readers may form their verdict from the testimony of the best witnesses. Two documents are presented to us here. The longer is by Redditi, a layman, well acquainted with Savonarola, who wrote shortly after the tragical end of the rule of righteousness had come in the martyrdom of its prophet. Redditi gives his reasons for believing that Savonarola was supernaturally commissioned and inspired. The first reason is found in the transformation of Florence under his preaching into an earthly paradise. But Redditi gives emphasis also to the many predictions of Savonarola which were fulfilled, and to some miracles which he performed. The second document is much shorter and drier. It is chiefly valuable for the testimony of the writer that he had come to believe Savonarola innocent, though once opposed to him, because, on sifting much of the evidence which he had trusted it had proved to be worthless. Other documents are to follow these two, and Schnitzer will find a warm welcome for all that he shall give us.

We have no good history of the Reformation in Austria, and it is a pity that Böhl did not supply the lack in this large volume,¹³ instead of writing a mere contribution to a work which someone may be expected to produce at some future time. But since we must content ourselves with a mere contribution to the history, let us be thankful that it is a valuable one. Böhl is a theologian, rather than a historian, and his favorite study gives a strong dogmatic cast to his book. He begins with the controversies which raged in the Lutheran Church of Germany after the middle of the sixteenth century. These belong to the history of which Böhl writes simply because they led to the banish-

¹² *Quellen und Forschungen zur Geschichte Savonarolas. I: Bartolomeo Redditi und Tommaso Ginori.* Von JOSEPH SCHNITZER. München: Lentner, 1902. 102 pages. M. 2.80.

¹³ *Beiträge zur Geschichte der Reformation in Österreich.* Hauptsächlich nach bisher unbenützten Aktenstücken des Regensburger Stadtarchivs. Von EDUARD BÖHL. Jena: Fischer, 1902. vi + 482 pages. M. 9.

ment from Saxony of forty or fifty professors and pastors who held the strictest Lutheran views, and who took refuge in Austria and brought to the Protestant movement there a vast impetus and a strong conservative tendency. It is his sympathy with their views which leads Böhl to devote so much space to them and to place them at the beginning of his narrative. The unwary reader might receive the impression that the Reformation in Austria began with their arrival, though in fact it had already made great advances. After this first section Böhl devotes the larger part of his book to the more important of the persons who helped or hindered the Reformation in Austria, first the princes, then the nobles, then the preachers. He next studies the Austrian Protestant service-books, church organization, church visitation, and theological controversies. It is apparent from this disjointed arrangement that the reader cannot derive from this book any orderly conception of the history. But, if he begins with some knowledge of it, he will find much aid in judging of certain persons and events hitherto obscure. It is when Böhl treats of the chief persons of the history that he is able to make the best use of the documents in the Regensburg archives. These are of various kinds, such as official papers of both the civil and ecclesiastical governments, and correspondence between distinguished men. We owe Böhl much gratitude for the diligence and accuracy with which he has edited these sources and set them in their proper places as interpreters of movements long misunderstood. His book will always be used by writers on the subject as an invaluable storehouse of facts judiciously interpreted.

Like Böhl, Schäfer¹⁴ traces the fortunes of the early Lutherans in a Roman Catholic country, but he is far more thorough. He gives us three volumes, embracing almost two thousand pages. His work is of the highest interest and importance within the narrow limits to which he confines it. He calls it a contribution to the history of Spanish Protestantism; but, as he defines Protestantism, his work is a complete history. For him Protestantism is Lutheranism, and he expressly declines to say anything about Calvinism or Anglicanism in Spain. Nor does he write of Lutheran foreigners who visited the country and propagated their religion. He confines himself strictly to native Lutherans and to the Inquisition in its relation to them. The reader is at first somewhat vexed with this narrowness, but later he acknowl-

¹⁴ *Beiträge zur Geschichte des spanischen Protestantismus und der Inquisition im sechzehnten Jahrhundert.* Nach den Originalakten in Madrid und Simancas bearbeitet. Von ERNST SCHÄFER. Gütersloh: Bertelsmann, 1902. 3 Bde. 474, 430, and 872 pages. M. 31; bd., M. 33.50.

edges that it has a certain advantage, as it enables him to view without distraction the tragedy of Lutheranism in Spain, which was, after all, the chief Protestant influence there, and to follow from birth to death the principal actors in it.

The majority of these Lutherans were organized in two churches, one at Valladolid, and the other at Seville. The latter had existed fifteen years when it was discovered by the Inquisition. Short and sharp work was done by that "holy office" when its eyes were opened to the danger, and Lutheranism in Spain perished in blood and flame, as did all other forms of Protestantism. Yet the victims were not numerous. The church at Valladolid consisted of but fifty-five members, and that at Seville of but a hundred and twenty-seven. Schäfer is able to give us the names of all these people, biographies of many, and the disposition made of each one by the Inquisition. A few were burned because they would not recant; a few were strangled to death, because, though they recanted, it was only at the last moment; while the great mass were received back into the bosom of the church after undergoing temporary punishment. There was but little heroism among them.

The history of these Lutherans Schäfer has been able to reconstruct wholly from the records of the Inquisition, which were placed at his disposal by the Spanish authorities. His study of these documents has led him to a study of the Inquisition itself, and this part of his work is far more valuable than the other. Yet, like the other, it both loses and gains by its narrowness. Schäfer limits himself to the Inquisition of the last half of the sixteenth century, with which alone Lutheranism came into contact, though he is compelled at times to glance at the institution in its earlier stages. His presentation of the Inquisition of this brief period, derived as it is from an intimate acquaintance with the records, is able, clear, and exhaustive, but his knowledge of the earlier Inquisition is not so great. He begins with a bibliography of the Inquisition, which omits the monumental work of Lea, and the more discursive but yet weighty studies of Döllinger. His statements concerning the Inquisition of the era of the Reformation may be accepted as authoritative and final. His statements concerning the earlier Inquisition can be accepted only with reserve. His delineation of the Inquisition which he knows is so painstaking, so minute, so comprehensive, so scientific alike in its wide compass and its smallest details, that it will constitute a new point of departure in the investigation of this terrible instrument of intolerance and persecution.

The very coolness with which Schäfer writes, though offensive to the Protestant reader, has its advantages. Though he announces himself "a stiff-necked Lutheran," he expresses no horror when he records the death of his Spanish brethren. The persons burned and strangled and tormented seem to afford him nothing more than an opportunity to collect a set of statistics. The tedious processes of the trials, including the use of torture to procure evidence, are analyzed minutely, but with no word of blame. Indeed, the incautious reader may find himself in danger of admiring this dark tribunal, and of regarding it as an ingenious mechanism, rather than as an organized crime against God and man. Nevertheless, as the surgeon who suppresses his sympathies is able to do his work better than another, so perhaps Schäfer dissects the Inquisition more perfectly for the self-control with which he pursues his task. The result is a masterly analysis, which destroys many misconceptions and errors, and substitutes for them a completed structure of cruelty in the presence of which the thoughtful man can have no emotions milder than horror and hatred.

The general reader will find all that he wants in the first volume, which presents both the Inquisition and the Spanish Lutherans. The second and third volumes contain only supporting documents, and a glance at these is sufficient to convince one that they are abundant and carefully edited, and that the collection and publication of them must have cost the author enormous toil.

It is the view of Dr. Ernst Thiele¹⁵ that Luther intended ultimately to publish a representative collection of German popular sayings, which should be free from the ribald coarseness that he objected to in the efforts of Agricola and Franck. A hitherto unpublished manuscript containing 489 sayings of this sort is preserved in the Bodleian Library. Though not intended by Luther for publication in its present shape, the collection is made by Thiele the nucleus of a very substantial contribution to our knowledge of German proverbs. Dr. Thiele is one of the editors of the Weimar critical complete edition of Luther's works. His thorough scholarship, intimate acquaintance with Luther's writings, and love for the specific editorial task, here involved, combine to render especially valuable his book of 468 pages.

A description of the manuscript, a discussion of the genesis and purpose of Luther's collection, a list of previous collections of pro-

¹⁵ *Luther's Sprichwörterammlung*. Nach seiner Handschrift zum ersten Male herausgegeben und mit Anmerkungen versehen. Von ERNST THIELE. Weimar: Böhlau, 1900. xxii + 448 pages. M. 10.

verbal sayings from the writings of the Reformer, including those of Saltzmann, Henseler, Goedeke, Schleusener, Ketscher, and Dietz, and a note concerning the editor's use of Luther's manuscript, introduce a reprint of the latter in accordance with the editorial principles of the Weimar *Gesamtausgabe*. Thiele has gleaned from Luther's other writings a large mass of material illustrating the 489 numbers of the manuscript. This, together with quotations from the works of other representative German writers of the fifteenth, sixteenth, and seventeenth centuries, is the basis of the 395 pages of interpretative annotations (*Anmerkungen*), which are the chief feature of the book. A complete word-list facilitates reference to the contents of the volume.

Dixon's¹⁶ history of the English Reformation began to appear a quarter of a century ago. The sixth volume is now before us. The ground thus far covered extends from Henry's parliament in A. D. 1529 to the pope's excommunication of Elizabeth in A. D. 1570—a period of forty-two years. Vol. VI covers the seven years A. D. 1564–70, and its chief interest lies in the beginnings of that nonconformist struggle which still continues and which will never cease until to all Englishmen is accorded religious equality before the law. Though many readers will dissent from the Anglican prepossessions which color every page of Canon Dixon's narrative, yet every reader will admire and praise the painstaking research, the wealth of learning, the masterly marshaling of facts, the literary skill, and the finished style which are also displayed on every page.

Mr. Thwaites,¹⁷ editor of *The Jesuit Relations* and author of *The Colonies*, is well fitted to write the life of Father Jacques Marquette, of the Society of Jesus. He knows by heart the story of the beginnings, rapid success, and sudden extinction of the project of French empire and evangelization in North America. In his biography of one of the most devoted and heroic leaders in that vast enterprise of discovery, colonization, and missions he has drawn his material directly from *The Relations*, Marquette's own journals, and the notices of him in the writings of Dablon, the superior-general of the Jesuit order. The life was short and eventful, and might be quickly told, but the biographer, not confining himself to Marquette's early days and appointment to missionary service in the new world, and to a detailed account of his

¹⁶ *History of the Church of England: From the Abolition of the Roman Jurisdiction*. By RICHARD WATSON DIXON. Vol. VI. *Elizabeth*.—A. D. 1564–1570. Oxford: Clarendon Press, 1902. xvi + 327 pages. 8s.

¹⁷ *Father Marquette*. By REUBEN GOLD THWAITES. Illustrated. New York: Appleton & Co., 1902. xv + 244 pages. \$1, net.

discovery and exploration of the Mississippi river in company with Joliet, has given the central figure a proper historic setting by filling his pages with interesting and instructive notices of New France, of the habits and wanderings of the Indian tribes, and of the Jesuit missionary operations and experiences among them.

This belated notice of Cobb's¹⁸ *Religious Liberty* does not betoken a lack of appreciation. A book of this kind can be treated in one of two ways. It can be read, pencil in hand, with an eye keen to detect its slips; or it can be perused in a more generous spirit, with an eye to its general value and usefulness. If the former course is pursued, enough inaccuracies can be discovered to discredit it as an authoritative guide. Its statements must be otherwise verified before one would dare implicitly to follow them. Moved by a less critical temper, one will find very much in these chapters to call forth hearty approval. This is the first attempt to write in a comprehensive way a history of the rise of religious liberty in America—an attempt in a high degree successful. A dry, dull, colorless tracing of this history, though never so accurate, would be far less popularly useful. The man whose soul is in love with religious liberty will read these attractive, even delightful, pages in which are described the long, difficult, upward struggles of colonies and states toward and into emancipation from intolerance and enslavement of conscience with a fresh sense of the priceless value of the unrestricted freedom of which we are the heirs and possessors. If here and there, not frequently, he feels a twinge when he runs across a faulty statement or a misconception, he will not find it hard to condone these occasional lapses in view of the satisfaction afforded by the work as a whole. The few mistakes in this labor of love can easily be covered with the mantle of charity.

We turn next to two attractive volumes¹⁹ aggregating 1052 pages and edited by Dr. Grant. The first volume is devoted to the different nations, thirty-one in all. The editor has sought to secure the most suitable persons to write the sketches, and has we think, succeeded to a remarkable degree. We do not know where anyone seeking condensed information—whether general reader or specialist—could find it more compactly or judiciously put than in this volume. The second volume is devoted mainly to movements such as: "The Origin and

¹⁸ *The Rise of Religious Liberty in America: A History.* By SANFORD H. COBB. New York: Macmillan, 1902. xx + 541 pages. \$4, net.

¹⁹ *Christendom Anno Domini 1901-2.* Edited by WILLIAM GRANT. With an introductory note by CHARLES CUTHBERT HALL. Two vols. New York: Holt, 1902. \$2.50.

Progress of the Y. M. C. A.," "The Salvation Army;" "Social Settlements;" "Church Union;" "Rescue Work;" etc. There are thirty of these chapters. An idea of the spirit that animates the volume may be gathered from what we may not inappropriately call its symphony of Christian life, on the fourth page:

To recognize as brethren those who differ from us in religion ; to accord to such the rights and privileges which belong to them ; to covet for them the best gifts and graces ; to give them full credit for the good that appears in them ; to speak well of their persons and to show interest in their work ; to rejoice in whatever success attends their labors ; to believe that their motives may be, at least, as pure as our own ; to bid them God-speed in life and action ; to follow after the things which make for peace and things wherewith one may edify another ; this is to manifest in no small degree the love of our Lord Jesus Christ ; the spirit of tolerance and good-will to men so fully exemplified in his life and enforced by his teachings.

Some idea of what the reader may expect will be gathered, for instance, from the chapter on "Religious Leaders of the Nineteenth Century": Simeon and Schleiermacher, by Professor Jackson; Bushnell, by Dr. Munger; Martineau, by Dr. Grant; Ritschl, by Dr. Garvie; Brooks, by Professor Allen; Moody, by Dr. Dixon.—An interesting contribution to church history is the translation of Guyot's book²⁰ from the French into German. On account of the numerous roseate publications on the progress and prospects of the Roman Church, and on account of unfavorable comparisons of Protestantism with Romanism, beginning with the Pope and carried on by the clergy, M. Guyot has undertaken a scientific investigation in order to learn exactly what the situation is. His conclusions are almost exactly the opposite of those reached by Roman writers. He is himself a free-thinker, but he believes that the salvation of France is to be brought about by the destruction of Romanism and the establishment of Protestantism. The work has seemed so opportune to the situation in Germany that most of it has been translated into German, and appears in a pamphlet of 181 pages. It is well worth a perusal by Protestants.

Somewhat closely connected with the same subject is a contribution to the Jesuit question by Professor Zöckler.²¹ This pamphlet is a

²⁰ *Die soziale und politische Bilanz der römischen Kirche.* Von YVES GUYOT. Autorisierte deutsche Uebersetzung. Frankfurt a. M.: Neuer Frankfurter Verlag, 1902. 181 pages. M. 3.20.

²¹ *Die Absichtlenkung; oder, Der Zweck heiligt die Mittel.* Beitrag zur Beleuchtung der Jesuitenfrage. Von OTTO ZÖCKLER. Gütersloh: Bertelsmann, 1902. 70 pages. M. 1.

reply to an article in the first part of the *Zeitschrift für Kirchengeschichte* for 1902 by the Jesuit P. Reichmann. The article was aimed chiefly at Dr. Zöckler, who was the author of the "Order of the Jesuits" in the *Realencyklopædie für protest. Theologie u. Kirche*, Vol. VIII (3d ed.). This reply takes up the whole Jesuit question, and is a crushing refutation of Reichmann's position, and a damaging exposition of the true nature of the order.

The "Roman Catholic Yearbook"²² in French for 1903, prepared by M^{re}. Battandier, is a volume of 610 double-column pages with 115 illustrations. It is a well-arranged and very useful directory of the Roman church. It contains a general ecclesiastical calendar; a chronological list of all the popes, with brief biographical notices; a somewhat extended account of the present pope, with portraits, a plan of his apartments, the different names by which he has been designated, and an enumeration of the pontifical documents and acts issued last year; a list of the cardinals, with brief biographies, and their present residences; a list of the bishops, giving their official rank and distribution through various countries; a list of the monastic and mendicant orders, with the names and residences of their chief officials; a list of the Roman congregations, with their personnel and the decrees issued by them in 1902; and a hundred other matters of interest in connection with the system and administration of the Roman church.

In a series of small volumes the official writings of Leo XIII.²³ are made accessible to those who do not read Latin by a French translation finely executed.

Roman Catholic activities in Italy²⁴ are carried on by means of certain special congregations and committees. The entire composition of these bodies is here outlined, and the instructions under which they work are given. As we become acquainted thus with a part of the marvelous organization of the Latin church, we are led to ask whether there is not too much red tape and too little spontaneity.

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²² *Annuaire pontifical catholique*. Par ALBERT BATTANDIER. VI^e Année (1903). Paris: Maison de la Bonne Presse. 610 pages. Fr. 3.50.

²³ *Lettres apostoliques de S. S. Léon XIII.*: Encycliques, Brefs, etc. Texte latin avec la traduction française en regard, précédées d'une notice biographique, suivies d'une table alphabétique. Tome sixième. Paris: Maison de la Bonne Presse, 1902. 324 pages.

²⁴ *L'action catholique en Italie*. Paris: Ferou-Vrau, 1902. 80 pages.